THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE VINDHYAS.

By K. S. Ramaswami Sastri, B.A., B.L.

Thou sapphire girdle which retains in place
The golden silk of fruitful cornfields sweet
Which robes from regal head to sovereign feet
Our sacred land with bright and matchless grace!
When came the sage well-versed in holy ways
To make the sunlit south his chosen seat
And bear God's word the waiting south to greet
You bowed your soaring head in ancient days.
Hence She the Goddess bright of Heaven and Earth
Whose lotus feet by gods are gladly sought,
Whom e'en the God of Gods with love reveres,
Who chose Himachal as her place of birth
Has made thy happy heights her favourite spot,
O mountain—monarch blessed beyond thy peers!

The Hindu Message

THURSDAY EVENING 10, JAN. 1918.

Responsible Government.

MR. CURTIS' LETTER NO. II.

In his second letter Mr. Curtis says that the present system of election is "one which destroys any connection between the primary voter and the member who sits in the Legislative Councils." So far as the member elected to the Imperial Council is concerned, the members of the Provincial Council are the primary voters; and so far as the members of the Provincial Councils are concerned, the members of the District and Municipal Boards elect them, or electoral colleges composed of delegates from these Boards are the primary voters. Under none of these systems is any responsibility devolved on these secondary electorates which are of minute size and changing personnel, nor on the primary elector who votes for the District and Municipal Boards, for the reason that he "cannot possibly trace the effect of his vote on the Legislative Councils" whose work is made distant to him and incomprehensible by reason of the fact that many and complex intermediate agencies intervene between him and those who sit in those Councils. Hence Mr. Curtis says that the "so called representative system is a sham."

What is the remedy? The evident answer is: give the responsibility needed by extending the power of election to the primary voters,—those who now elect the members of the Municipal and District Boards. It is this that the Indian leaders have always been advocating, though they have been content with the present system on the ground that their cry for a direct representation of the people would be a cry in the wilderness and would have no chance with the "men on the spot" who desire to enjoy their irresponsible power. The majority of the members of Councils are not elected by the people but are government officials or men who were nominated by government. The few members who are elected have no power and little influence for good in affairs. Their electors choose them on grounds less public than personal hence there is little sympathy or association between the electors and the representatives. The miraculous genius of the greatest man of the nineteenth century, W. E. Gladstone saw all these when he asked in the House of Commons for "a real, living representation of the people of India" when the question of the improvement of the Councils came before that House during the debate on the late Viscount Cross' India Council bill more than a quarter of a century ago.

Mr. Curtis refers to the plea that no responsibility can be given to the primary electors "until education is far more advanced and more widely spread than it is now." He goes on to refute this view which is clearly beside the point. For there is a large upper and middle class in India which has a sufficiency both of education and means to entitle them to the franchise and is sure to exercise it with judgment and responsibility. The men who now vote for the members of the Municipal Boards and numerous other classes deserve the vote and will prove a serviceable electorate. Our

rulers have not hitherto been able to educate themselves to trust these classes. Whenever educated men have demanded a liberal measure of representation, the constant reply is that there is no material in the land fit to constitute an electorate, that educated men as "intellectuals" can represent none but themselves and that India as a dependency can have no claim to take part in the work of Legislation and Administration.

We referred to Mr. Curtis' criticism of the idea that education has not advanced sufficiently in India and so the people cannot be formed into an electorate with the function of choosing representatives. His criticism is as follows:—"Schools and Colleges can do no more than teach people how to learn. They cannot impart knowledge, but wisdom can only be learned in the school of responsibility. It can only be taught by leaving men to suffer by the results of the things which they themselves do; and still more by the results of the things which they leave undone." And again "school teaching will help to disintegrate the deadening effect of custom, to open the eyes of the mind to new ideas, and enable a community to read the lessons of experience more quickly. But the practical lessons of life must come from experience itself. Without experiencing the results that follow from the giving of votes, under a system so simple as to make that experience easy to read, education will unfit a people for responsibility in public affairs. The two things must go side by side." We do not deny that there is no force in these remarks. Not only is it true that popular education is necessary to give knowledge and to understand the lessons of experience, but it is true that it is only by the exercise of the franchise and noting how the people have been served well or ill by their representatives that they will learn to choose reliable and knowing men to serve them, but Mr. Curtis' object in laying down the proposition that only experience develops the judgment and the sense of responsibility appears to be to gain easy assent to an *implication* contained in the following sentences:—

"Self-Government rests on a *sufficient* capacity in enough individuals to put the interest of others before their own. This habit can, I firmly believe, be produced in any people by constant and *increasing* exercise. But it is contrary to all reasons and to all experience of human nature to suppose that it can be produced *without the exercise of responsibility, steadily increased*, as the habit becomes more fully acquired and more widely spread." Mr. Curtis is evidently paving the way for the opinion and doctrine that full Self-Government should not be given but in steadily increased and successive doses, by opening up compartment after compartment of administration.

We do not deny that Local Self-Government is the foundation and precursor of National Self-Government. We do not deny that the discipline and training acquired by the exercise of powers of Local Self-Government is the preparation which people need to have before they can take up the higher task of National Self-Government. In India we have had the training and discipline in the measure in which the powers of Local Self-Government have been meted out to us. We have also had much training and discipline in the practise of

the representative system as far as the bereaucracy has been willing to concede to us during the last quarter of a century. The time has come to make a large simultaneous advance in both Local and National Self-Government. Within these twenty-five years considerable advances have been made by oriental countries and even by dependencies like the Philippines in the practise of National Self-Government but India has, in spite of the great advances made by her, still to be content with her present status of servile and dishonorable dependence. If the existing condition of distrust and degradation is longer continued, the sources of her future prosperity and freedom will necessarily be doomed to a not remote extinction. We have also, it must be remembered, earned the right to freedom by the conspicuous manner in which we have contributed to the strength and safety of the Empire during these years of peril from its barbarous and unrelenting foes. The Premier, we feel sure pledged himself to the granting of what the Indian nation is asking when he spoke in the House of Commons as follows in proposing its tribute of thanks to the British Navy for its services to the State on the high seas:—"And then there is India. How bravely, how loyally they supported the British arms. The memory of the powerful aid which they readily accorded in the hour of trouble will not be forgotten after the war is over and when the affairs of India come up for examination and for action." After this assurance India can possess its soul in patience and calmly wait for the hour of realization.

Mr. A. Mahadeva Sastri Again.

This gentleman came out some years back with certain views regarding the Hindu system of Varnas constituted by the Veda (and the Smritis) which he interpreted according to what he called "principles of Vedic exegesis,"—principles, however, which he has nowhere clearly explained or formulated. His principles and interpretations of texts were challenged by Pandit R. Krishnaswami Sastri, B.A., in the pages of the *Vedanta-Kesari*, a monthly magazine, published by the Sri Ramakrishna Mission, and by others. In the very first number of this journal also, we gave—in our column of "Notes and Comments"—a glaring instance of his method of misinterpreting the Veda. He has not yet attempted during all these years to defend the views he has put forward against the criticisms levelled at him by Mr. Krishnaswami Sastri. He is, however, unwearied in his intrusion upon the attention of the public, and has now again come forward with an article on "*The Non-Brahmana Problem: A solution*," which is published in the *New India* of the 14th and 15th December last. We propose to subject his paper to criticism, not because his views are supported by authority or argument, but because there are some people who, for some reason or other, may feel disposed to take his views on trust.

He begins by saying that "the question of Non-Brahmanas is now pressing for solution," and that there has been "a long-standing antagonism between the Brahmana and the Non-Brahmana,"—that it has not only existed "from the late seventies when I was a schoolboy" on account of the "Non-Brahmana officials of all classes of Hindus chafing against their Brahmana rivals who occupied the major portion of the official posts in virtue of their educational qualifications," but also on account of "the Brahmana's hierarchical supremacy" resulting in the "exclusion" of other castes from "Vaidic sacraments." Mr. Sastri says that "such manifestations of antagonism are not only

peculiar to this age," but also that "in our sacred tradition are recorded, several accounts of spiritual and political rivalry between Brahmanas and Kshatriyas," and he holds "that it is high time that the root-cause of this long-standing antagonism were discovered and removed."

This root-cause, according to Mr. Sastri, is "the spirit of caste," and he proceeds "to trace the origin of this spirit of caste in the light of sacred tradition." His account is as follows:—"At first all alike were Brahmanas, devoted followers of Dharma, the law of spiritual progress, under the direct guidance of masterful sages of old. After a time the guidance was withdrawn and the people were left to themselves with a mere tradition of Dharma. The custodians of the tradition soon became a hereditary class and were called Brahmanas." Again:—"The other castes also had sprung originally from the one community of Aryas or Brahmanas." "If they sought, they should be helped by him and taught Vaidik Dharma and admitted into the Brahmana community with full rights of the Brahmana in social and religious matters." On the present occasion, however, Mr. Sastri quotes no authorities for his statements. In earlier writings he gave what he considered authorities, but resorted to various errors of omission and commission in the attempt to establish his unheard-of interpretations. His errors were fully exposed, but he took no notice of them for reasons which can be easily guessed. We shall now refer to some of these authorities once more, and shall also state some arguments so as to convince our readers that Mr. Sastri is altogether unreliable as an expounder of the Hindu religion.

In order to establish his view that "*Yaga diksha* or a life of spiritual devotion and discipline made any one a Brahmana and conferred on him the social status of a Brahmana"—a proposition now also repeated in the passage above quoted—Mr. Sastri quoted as one of his authorities a passage from the Aitareya Brahmana. As translated by himself, the passage is as follows:—"He (the Kshatriya) when consecrated attains Brahmanhood." This text occurs in the 5th Khanda of the 34th Adhyaya of the Aitareya Brahmana. But the sentence which immediately follows this text and which Mr. Sastri conveniently ignored is:—"Only on taking Diksha does he attain Brahmanhood, the reason being that he clothes himself with the skin of the black antelope, that he observes the *vratas* prescribed for Dikshitas and that Brahmans gather round him." Again, in the very next or 6th Khanda of the same Adhyaya, it is stated that after the sacrifice is completed, the Brahmanhood attained by the Kshatriya at the time of the Diksha ceases,—for the Kshatriya says:—"I enter the Kshatra, and I become a Kshattriya." The concluding rites are performed by the Kshatriya as a Kshatriya, for it is stated in the text of the Brahmana,—"He concludes the rite, as a Kshatriya." Moreover, the Adhyaya begins with the statement that at the beginning the four castes were *created* by the Creator. This is directly contrary to Mr. Sastri's idea that originally all were *created* Brahmins. Moreover, the Taittiriya-Samhita has the well-known passage, "therefore, a Sudra is unfit to perform Yajnas. The Purusha-Sukta also says that the four castes were brought into existence at the time of *creation* from different parts of the material world forming the body of the Supreme Being,—not that originally all were Brahmins,—though it is stated in some authorities that Brahmins were the first to be created among men. In the Mahabharata, Santi Parva, it is stated that "he (Brahma) also *created* Brahmanas, Kshatriyas, Vaisyas, Sudras, &c." If, by *separate* acts of *creation*, the four Varnas were at first brought into existence, Mr. Sastri's idea that the people originally belonged to one Varna and that they became later divided into many Varnas, "according to their respective social functions" falls to the ground, as also the statement that the Brahmana "denied Brahmanhood to all other castes."

Mr. Sastri is also wrong when he says that "one becomes a real Brahmana when one believes in the development of man and whose life-work consists in the gradual realisation of human unity and solidarity

as based on the inherent oneness of Brahman, the One Divine Life." Now a man is called a Brahmana also when he "realises" the Brahman. But this only means that the word Brahmana has two meanings,—one the primary, the other secondary,—not that there is no distinction of Varnas.

Mr. Sastri is also wrong in holding that Brahmins "put obstacles in the path to realisation" of all other castes. On the other hand, the Itihasas and Puranas are specially meant to secure to other castes the same realisation that the Brahmins are fitted to reach through the Vedas. Moreover, Mr. Sastri seems to be ignorant of the fact that in the Vaishnava religion, even today, the path of *Prapatti* is open to men of all four castes, and even others.

Mr. Sastri is also mistaken in saying that "intermarriages between different Varnas, freely allowed in one age, were restricted in another age, and have been since entirely forbidden." For only *Anuloma* inter-marriages were formerly allowed, never *Pratiloma* marriages, the Rishis have forbidden the former in Kali, because this is an age when people are not firm-minded enough to follow the Dharmas strictly, and even the permission to perform Anuloma marriages would result in the destruction of the Hindu social system. Not only in India, but even elsewhere, we find sensualism and strife are in the ascendant everywhere among men, and so we must appreciate the wisdom of the sages in enjoining these restrictions on the Hindus. It is not also necessary that free crossing of all communities and races should be resorted to in order to attain national unity and co-ordination. The example of the United States disproves it. The present state of Europe also shows that there may be free intermarriage and interdining, and still the most implacable hatred and hostility may prevail among the various communities of the continent.

Mr. Sastri's deification of the Time-spirit, too, is not at all to be accepted as gospel truth, for it will result in the effacement or disparagement of the eternal laws of truth which hold good for all time. He is wrong, also, in confounding the Western conception of the Time-spirit with the Indian conception of the *Yuga-Dharma* for the latter consists mostly of rules of conduct which hold good for all Yugas, and among these is the distinction of Varnas and the Dharmas appropriate to each. At the same time, a large amount of latitude is allowed for adjustment to the Time-spirit in the Sastras. For, the Mahabharata declares as follows:—"Those Brahmanas who take up different occupations and thereby acquire the attributes of other castes, are never denied the right to perform their own Dharma and Yajna." Similarly also for Kshatriyas and others. Moreover, Nilakantha writes:—"Sacrifices are performed by the body, by words, and by the mind." All castes are equally eligible for performing mental sacrifices, and mental sacrifice is the highest and most efficacious of all three kinds. For, Manu lays down:—"A sacrifice consists of uttered prayers, is ten times more efficacious than a sacrifice laboriously performed according to the rules (of the Veda); one which is *upamsu* (muttered so as to be inaudible even to those who are near) is a hundred times more efficacious; the purely mentally-performed sacrifice is a thousand times so (i.e., more meritorious). In the Mahabharata, the example of a Sudra, named Paijavana, is quoted as one who performed a sacrificial rite called *Aindragni* without pronouncing Vedic Mantras and without himself going through the Vratas or regular *Yajna* observances. Still, by a purely mental sacrifice, he obtained more than the merit which Brahmins or others got by sacrifices consisting of various physical acts and utterances of prescribed Mantras. At the same time we do not deny that the present conditions are unsatisfactory and that every effort must be made to effect an improvement which will give renewed strength and vitality to the Hindu Society. But the remedy is not to throw the Sastras completely overboard, or to resort to the unjustifiable device of misconstruing sacred texts in the manner which finds favour with Mr. Sastri.

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Notes and Comments.

The Hon'ble Mr. Justice Sadasivier spoke on the "Problem of Social Reform" at the recent Theosophical Convention at Calcutta. He spoke on foreign travel as follows:—"Dvaraka, the residence of Sri Krishna, was in the midst of the seas, thus showing that Sri Krishna himself wished that those who desired to visit him should undertake sea-voyage." The Smrities allow three days' sea-voyage even to Brahmins, and do not prohibit it to others. Again, Dvaraka was quite close to the mainland, and must evidently have been separated from it by a very narrow strait which could be easily bridged and was evidently so bridged,—for according to our sacred authorities, the blessed Bhagavan is always stated to have travelled to Dvaraka in a chariot, and never in a boat or vessel of any magnitude. Moreover, we must not fail to make a difference between "undertaking a sea-voyage" to see the blessed Bhagavan Himself who is the *universal* refuge, helper, and master of the entire universe of existence, and doing so for a purely worldly or selfish end and purpose. At the very sight of the lord of Vaikuntha's gracious countenance and the touch of his blessed feet all faults, failures, and sins, vanish and we gain the one ultimate purpose of existence.

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The Hon'ble Mr. Justice Sadasivier also said:—"Even ten per cent of the Brahmanas did not deserve to be called Brahmanas, judged by their conduct and knowledge of Brahman." Even if *one* per cent only know Brahman truly, then the Brahmins may be proud of the fact. For the blessed Bhagavan Himself, speaking of his time and of all times, told Arjuna that only one in a thousand makes the effort to understand him truly, and of these only one in a thousand succeeds in the effort. When he mentioned "a thousand", he was evidently doing somewhat like what is being done in taking modern averages,—so much per mille. If we work out his figures, we get only one in a million, as a knower of Himself. So, if the Hon'ble Mr. Justice Sadasivier can secure a success of *ten per cent* in any labour he may undertake to make Brahmins or others know Brahman, he certainly must be considered eminently successful.

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Speaking on the question of the "Depressed and Suppressd Classes," the Hon'ble Mr. Justice Sadasivier said:—"The exclusion of such classes engendered mental impurity among the so-called higher classes, which was more dangerous than the physical impurity engendered by contact with the depressed classes." So long as the fact remains acknowledged that "physical impurity is engendered by contact" and that we do not interdine or intermarry with them, it is only given to the blessed few like the honoured judge to rise superior to the force of circumstances. Such a lot as his does not fall to the ordinary man of the work-a-day world. The latter is content to get on with things as they are, and has to await his own call in the course of evolution. Still, the great judge's example and precept will not be without their influence.

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The Hon'ble Mr. Justice Sadasivier insisted on the necessity of the spread of education, "primarily, through the vernaculars" among women, and also said:—"Woman should be allowed to take a more and more active part in public life." As regards education, we are of opinion that education of the right sort may be given, and by the right sort of persons. Already much difficulty is felt in regard to both, and often dangers have arisen. So far as the more well-to-do Hindu families of all castes are concerned, we think that, in many cases, even high education of the right kind is even now given in the Hindu home iteslf, and with excellent results. But, as for women taking part in public life, here again there is need to define "public life." If once Hindu women enter public life with its struggles, its factions, its exchange of brutal personalities, its inevitable physical dangers and mental trials,—we do not think that her present grace and charm can be retained. Moreover, we must remember, in regard to Western women, that they were almost exactly like our women once and it was only the industrial revolution that enabled her to

enter into social life; and then only she began, within a century or so to claim the franchise. The production of food by machinery in factories rendered it cheaper than woman was able to produce it at home and so led to the disuse of cooking at home and the purchase of food at restaurants and other places of sale. The woman was able to utilise her leisure in various occupations, social and industrial, and to take her place constantly by her husband's side in various social pastimes. She has even become the rival and superseder of the male sex in many concerns of life. The war has now vastly augmented her opportunities, and the problem of man *versus* woman is already threatening or expected to become an acute source of social conflict or danger. The heads of Hindu families and educated men ought to seriously reflect on the prospective and present dangers arising from the wide adoption of the Hon'ble Mr. Justice Sadasivier's proposal to introduce Hindu women into active life. Already some have forced their way to the front, and necessity also is driving others into activities of all kinds. There is no need to accelerate the present pace. We think, moreover, that Indian women are fairly well off as they are and will in future be able to take care of themselves more and more. Of course, reformers like Mr. Justice Sadasivier are abroad. They must imitate the West, for good or evil,—for they hunger and thirst and pant after the sensations of life. There is no suppressing or repressing them, and all true Hindus of moderate views need to be warned in time.

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The Hon'ble Mr. Justice Sadasivier also said:—"India expected the arrival of a new Vyasa in the future", and "every one should go forth preparing the way for the coming Lord, working in all departments of activity in a true Theosophical spirit." Why "India" expects, and not Europe, or America, or Japan needs explanation. We fear that the Brahmin Theosophist is eminently a gullible being, and certain theosophical personalities are aware of the fact and using these men as tools for their own glorification. Again, if ever a Saviour of any kind was needed, it was *before* August 1914; and he might, like the blessed Bhagavan before the Mahabharata war, at least have mercifully attempted to avert the coming world-conflict. The Hon'ble Mr. Justice Sadasivier insists that "as a preparation for that arrival, social reforms, as other reforms, should be pushed on very rapidly at the present time." We fail to see why the visit of the "New Vyasa" should be delayed, because the Hindu Community does not recognise the need or wisdom of these so-called reforms. And then, what preparation was there when the blessed Bhagavan Himself appeared on earth? The Bhagavata Purana mentions only the birth of the Devas as Vrishnis and of the Asuras as Kamsa, his relatives, friends and associates. But the learned judge mentions only the coming of a "New Vyasa." Only so, perhaps, a preparation is needed. Why is only a *Vyasa* coming? Is he going only to compile the Veda anew and distribute it into branches and sections? Already, the Suddha Dharma Mandala is providing us with a new sacred Sanskrit literature. We have already also heard from an unquestionably authentic source that the Suddha Dharma Mandala is preparing a *new* Mahabharata for publication. We think they ought to wait for the arrival of the "New Vyasa" and publish it with His Holiness' approval and corrections. We think also that it would be better to write a history of the present war in Sanskrit in the *true* theosophical spirit, as a preparation for the coming Vyasa. Such a publication will also probably be the real new Mahabharata, and not a transformation of the existing history of an old conflict,—a transformation, too, on lines of which scholars have formed an idea of what it will be from their knowledge of the recasted Gita already given to the World.

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The Bhagavad Gita

With an English Exposition

By K S. Ramaswami Sastri B. A. B. L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

This chapter is an introductory chapter and gives us a narrative of the events that led to the exposition of the great truths of life by the Lord. All the *bhashyakaras* and commentators on the Gita pass over this chapter lightly because the doctrinal portion commences only in Chapter II of the Gita.

We must remember in this connection the events in the Mahabharata which led up to the Gita. On the eve of the great war, Vyasa asked Dhritarashtra if he would have the gift of higher vision by which he could see the tragic drama of the war as it developed in the battlefield of Kurukshetra. Dhritarashtra declined the boon as he could not bear to see his kindred suffering the fluctuating fortunes of war and preferred his congenital blindness to the offered vision of carnage. Vyasa then gave the power of vision to Sanjaya and asked Sanjaya to narrate to Dhritarashtra the events of the war as they took place. Sanjaya then informed the King that the great hero and saint Bhishma had fallen in battle. Dhritarashtra was stricken with grief and asked Sanjaya to narrate all the events in detail from the time when the opposing armies met in deadly war. Sanjaya then narrated the events and in the course of such narration described the faintness of heart that overcame Arjuna and the Lord's teachings to Arjuna to enable him to take up again his burden of duty in a spirit of detachment and dispassion and surrender of the fruit of work to God.

Madhusoodana Saraswati points out that there is a striking similarity between the form of dialogue adopted in the Gita and the similar form of dialogue adopted in the Upanishads e.g. the dialogue between Janaka and Yajnavalkya. This form is adopted to show the greatness of the subjects taught. When a great soul is the chosen recipient of the divine message given by the Oversoul, the occasion is unique and stirs us to the very depth of our being. The message lifted into the sunshine of clear-sighted peace the noble Arjuna tormented by the darkness of doubt and gloom. This fact by itself apart from the doctrines, actually taught makes our heart full of faith and puts us into a receptive mood. Further, by showing that Arjuna was the true and trustful disciple of the Lord we are given a clear idea as to what are the indispensable qualifications of discipleship.

This chapter is known as the अर्जुनविषाद्-योगः. i.e., dealing with the grief which overtook Arjuna when he was face to face with the great issues of life. The man having a clear conception of duty should always feel equal to the demand made on his energies and services by the imperious call of duty. He

" if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for human kind,
Is happy as a Lover; and attired
With sudden brightness, like a Man inspired."

Arjuna was overwhelmed by *Soka* and *Moha* (grief and illusion) because his overflow of pity and tenderness at sight of the impending carnage of his kith and kin obscured the clarity of his mental vision. The situation is described vividly in a few brief strokes and we are prepared by this Chapter to receive the Lord's gracious message as given to us in the later chapters of the Gita.

(*To be continued*)

Query.

Sir,

Will you or any of your numerous readers be kind enough to let me know through the medium of your valuable journal how far is the action of certain enthusiastic Theosophists in the matter of receiving Mrs. Beasant with "Poorna Kumbham" "Veda Parayanam" and "Karpoora Harthi" justifiable according to our Hindu shastras and how far can their theory of Hero-Worship, as seen in the cases of Sri Krishna and Sri Rama (according to them), be applicable to this case?

Yours faithfully,

Palghat. *S. Sankaran.*

Gnana Yoga—II.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students *on January 8-1896.*)

(*Continued*)

The next question is what comes into this reincarnation. We have just said that it is the mind, and not the Atman, because the Atman is omnipresent, and Atman, when in ignorance and bondage, can only act through our mind, and in that mind are all the occasions of birth and death and so on. This going from birth to death, this travelling, is what is called Samsara in Sanskrit, moving forward and backward. The question may be raised that if we all come to freedom, and all creation will be sooner or later free, why should we struggle to attain to that freedom? If every one is going to be free we will sit down and wait. That is true. Every being will become free sooner or later; no one can be lost. Suppose a stone falls; it falls down and down, but you know mathematically that there must be a point when it will take an upward curve. Nothing can come to destruction; everything must come up. If that is so, what is the use of our struggling? We may sit here; we will be taken up again. In the first place these struggles are the very factor that will bring us to the centre, and in the second place we do not know why we struggle. We have to. "Of thousands of men, some become awakened to this idea that I will become free." The vast mass of mankind are content, with material things, but there are some who become awakened, and want to get back, who have had enough of this playing down here. Along with this comes a very important question, and because I may forget it, I will discuss it now. The question is why should we attempt to get out and get back to the centre. Suppose we have all come from God, but we find this world is pleasurable, and nice; then we would rather try to get more and more of this. Why should we try to get out of it? Because the alpha and omega of Vedanta philosophy is to "give up the world." That is the idea with which we started, giving up the unreal and taking the real. Why should we not turn towards enjoyment, and not away from it. People may say look at the wonderful improvements going on in the world every day; how much luxury is being manufactured for it. This is very enjoyable; Why shall we go away, and strive for something which is not this? The answer is this, that all these forms that we are seeing now are being manifested again and again, and we know that this world in which we live has been here many times before. I have been here and talking to you. This has been exactly demonstrated. You will know that it must be, and the very words that you have been listening to, you have heard many times before. And many times more it will be the same. Souls were never different. These minds and bodies and words are constantly recurring, and dissolving. This world has been here many times. We are all certain that this world will die, and will be broken to pieces. Secondly we see that these things periodically occur. Suppose here are three or four dice, and when we throw them one comes up five, and another four, and another three, and another two, and you keep on throwing and throwing. There must come times when those very same numbers will recur. Go on throwing, and no matter how long may be the interval, those numbers must come again. It can be mathematically asserted in how many throws they will come again; this is the law of chance. So with souls. However distant may be the period, these things are happening again and again, all these combinations and dissolutions. There is only a short rest, and then, and then this eating and drinking here comes back, and then death again. Some never find anything higher than the enjoyments of the world, but those who want to soar higher, find that these enjoyments are never final, are only on the way. Many times I have had these enjoyments. Along with this question of throwing dice, comes a very interesting question that it was not the same soul. That this body is one link in the whole chain, and that the whole chain is composed of many links, beginning from the

little worm, and let us hope ending in man, and these links form a circle, and this circle is revolving, like the Ferris Wheel, at Chicago, the carriages of which are rolling forward all the time, but the occupants are changed. A man goes into a carriage, goes through the circle, and comes out again. The wheel still goes on and on. This soul which is now in us, goes out, but let us hope that no other soul comes in. All these forms are what is called permanent cyclically; they revolve, showing all these forms, but you and I must get out. Different souls are riding in this wheel. This is how it can be explained that a man can read the past and future life of another man. Some of you perhaps have seen how the past and the future can be read. How can they read the past and future? Here we get the explanation. The most astonishing powers of reading the past and the future have been known in every country and every age. As soon as you enter the Ferris Wheel it can be written down where you will go, but when you come out no more can be said. But as soon as you are once *in* you are bound, and everything goes according to the law, and where you can go can be predicted. As soon as you enter the carriage, you are no more free, and freedom of the will is a contradiction of terms. When you enter the carriage you become a will, and before that you were not a will. When you are in the carriage the will must move with the wheel. This shows us how different motives are acting upon us all. When I am hungry I desire food; that desire comes when I am hungry, and not before or after, and when I am stuffed with food, I do not care for the most dainty dishes before me. That hatred for food came when I was full. So all these wills and desires that we see in our lives have a motive power behind them. That which has *become* the will is free, but the will is not free. When it degenerates into will it becomes bound. When you enter into one of the carriages of the Ferris Wheel you are bound by the conditions of the wheel, but when you come out you are free. So whoever has come into this wheel of nature for him to talk of freedom is nonsense; it cannot be. The law of causation rules us and when we see that it is the law of causation, what can we do; Why preach religion, and why struggle to do something higher and all that? That may be a natural question, but it is a wrong one, because it takes for granted that one is bound by law and another is not. If you say "why do you preach religion to us," I answer "because I too am bound by laws, and have to work under laws, as I am doing." The relation does not change, if we are all in the same position. We are all in this room; my distance from you is about four feet. If this room moves the distance between us would not change. That is to say that we are both changed, but the relation will not change, so there will still be four feet between us. If all are bound, the relation will not change. A thief is brought before a magistrate, and the thief says "Why should you punish me; it was by the laws of nature that I was forced to steal; It was not I." The magistrate replies "the same laws of nature compel me to punish you, my friend." What is the motive power of all our actions? The desire, the thirst. We desire, want something, and we are struggling to fulfill that want. So long as there is a want, it is a sure sign that there is imperfection. A perfect being cannot have any want. God cannot want anything. If he desires, he cannot be God. He will be imperfect. So all this talk about God desires this and that, and becoming angry and pleased, is good-for-babies talk, but means nothing. Neither shall *we* desire, when *we* are perfect, for the very fact of desiring shows imperfection. Therefore it has been taught by all teachers "Desire nothing, give up all these desires and be perfectly satisfied; what shall you desire? Here again I must give you a little warning. The two extremes generally appear to be alike, but one is different from the other as the difference between the Poles. One is the North Pole and the other is the South Pole. When the vibrations of light are very low we do not see them, it is darkness. When very high the result is also darkness, but one is much intenser than the other, although apparently the same. So extremes gene-

rally *appear* to be the same. The wall has no desires, so a perfect man has no desires. But the wall is not sentient enough to desire. It is a lump of clay. There are idiots who have no desires in this world, because their brain is imperfect. They have not come to the highest power. At the same time the highest state is when we have no desires, but the two are opposite Poles of the same existence. One is near the animals and the other is God. We must take care not to mix up the two Poles of existence.

The Cult of Ratiocination in the matter of Religio-social Ordinances and Codes.

यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।
तथा तथा विजानाति विज्ञानं चास्य रोचते ॥
नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम् ।
द्वेषं दंभं च मानं च क्रोधं तैक्ष्ण्यं च वर्जयेत् ॥
येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात्सतां मार्गं तेन गच्छन् न रिष्यते ॥
अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥
मन्त्रे तीर्थे द्विजे देवे दैवज्ञे भेषजे गुरौ ।
यादृशीं भावनां कुर्यात् सिद्धिर्भवति तादृशी ॥

Manu and Bhagavad Gita.

These extracts clearly enjoin that absolute belief and implicit faith are alone the right paths to pursue. Absence of faith, born of a sense of self-confidence, conceit or doubt is said to result in evil or disastrous consequences. Where is the place, one is tempted to ask, for reasoning and ratiocinating, in the face of these clear statutory and scriptural codes? And yet, this ratiocinating tendency has unhappily come to stay in the modern English educated Hindu mind! Every institution and tenet of old, religious and religio-social, handed down by unbroken tradition—the jewel-casket of humanity—have it is said by the so-called modern rationalistic school of thinkers, to justify their present existence in the light of critical search and scrutiny, by their actual utility and efficacy under the modern conditions. This is at once as extraordinary as it is distinctly disagreeable. Religion and society, to have an all-binding solidarity among their votaries and constituents, must be organic and firmly cemented by unshakeable ties. There can be no religion in any true and strict sense of the term, to suit every man's idiosyncrasies; there can be no religion made to order to everybody's mental frame. If it were so, there could be no talk of religion of a particular nation or community. There must be as many religions as there are queer and quixotic, rabid and rationalistic men in a country. In fact, no great religion of the world, worth the name has ever spread in countries and among peoples, satisfying the reasoning of every creature high and low with its ever varying and fickle propensities! The idea to reason out religion and the rationale of social codes based on and permeated by religion through and through must in most cases trace its birth to a desire to measure one's own mental capacity and intellectual calibre, rather than to any innate and sincere longing to learn the truth in a spirit of modest reverence. It argues an infallible faith in one's own intellectual perfection and unbiassed equilibrium, and an unnecessary doubt as to the merits and *bonafides* of the saints and sages of old, who have been the founders and codifiers of religious and social systems and practices. The one thing that stands out prominent in Hindu Codes and scriptures, is the *restraint it preaches, to lead to disciplined and real freedom*: But the real essence of *freedom*, is now-a-days, ignored, and freedom has come to mean undrilled and ill-disciplined license. This is the watchword of every free-thinker, the marvellous product of materialistic culture of the day. He, who wants to remain in the Hindu fold to all intents and purposes and yet cannot bring himself to understand and appreciate the seeming restraints which seem to regulate his life from cradle to grave, from morn to eve, in every detail and routine, naturally wishes to utilise his perfect reasoning faculty and to read between the lines of sacred texts and scriptures, with a view to press them into service, to suit his own tastes and convenience, with the inevitable result that in ninety-nine cases out of hundred, his faculty fails him and he nevertheless piles up taunt and and scorn over the codes, the principles and significance of which he cannot discern.

These are mercilessly condemned and he is safe in this sense of his self-sufficiency and self-confidence. If any Hindu wished to be a free thinker, let him be so; but, for god's sake, let him not disturb his fellow men and co-religionists by a public preaching of his gospel. Beyond a few among the so-called English educated Hindus—for there are many notable and illustrious exceptions—the bulk of the Hindus are yet not disposed to think high of their own monopoly of 'reasoning' stuff, as if this commodity has been rare or nil in the ancient minds, the founders and framers of Hindu systems existing since the dawn of the world. This majority of believers in the superior wisdom and good faith of the ancient Rishis—Divine and God-inspired—pray to be let alone, no matter, in superstitious and slave-to-custom atmosphere. Another feature revealed by this school is, this '*reasoning*' tendency is in evidence actively in fields of life where there is no controlling force and power. The Hindu society and religion are but parentless orphans and their votaries and worshippers are free to think, speak and act as they please. In departments of life where there is a regulating and restraining power or where there is a necessity to obey rules and words they are implicitly obeyed and swallowed. For instance, if a patient approaches a Doctor, the Doctor diagnoses and prescribes. Our educated patient calmly swallows the pill or powder, liquid or tabloid and dare not ask for information as to the composition of the pill or mixture or of the respective effects of each of its ingredients; nor is it probable, aye certain, that the Doctor would care to give him any information. It is nobody's worth while, it is idler's business to probe into established remedies. If the modern medical Doctor exists for physical remedies, social and religious codes are ordained for both physical and spiritual health and for treating spiritual complaints in their varying natures and degrees. The physical Doctor cannot guarantee a cure, whereas spiritual specifics are sure remedies if scrupulously adhered to as authoritative words of the Almighty and His chosen Rishis. Why then question it? Why not calmly follow as far as you can? Swami Vivekananda is often cited as a supporter of 'reasoning' theory. It is really a matter of doubt, in spite of certain words uttered by him. One has to learn the spirit underlying his words. He can be cited as equally condemning 'reasoning'. The reasoning of an imperfect man cannot enable him to reason out the All-Perfect and His works. If one goes through the Swami's lecture on 'Gnana Yoga' now printed in the pages of some issues of the 'Hindu Message,' to say for immediate reference—Swami's regard for '*reasoning and intellect*' as compared with *heart* is at a minimum. To rely on *reasoning* is dangerous. The very fact that the Hindu religion and society have existed from time immemorial and have stood the onslaughts of modern criticism and science proves their unquestionable superiority and invincibility born of their innate vital spirituality. This fact will be clear to the *reasoning* of him whose mind is drilled and disciplined by a series of prescribed spiritual exercises, whose senses are controlled, and whose intellect works with the several attributes, as stated by *Kamandaki* in his Nitisastra:—

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा ।
ऊहोऽपोहोऽर्थज्ञानं विज्ञानं च धीगुणाः ॥

but not to the reasoning of the modern Western educated man busy with the activities of work-a-day world, with his endless distractions and finding neither the time nor the mind, nay the *heart* so essentially required for a calm and correct reasoning. Then why is this vain cult of ratiocination. Because the antagonists of Hinduism and interested proselytising agencies ignite a flame with unworthy combustibles, it is no reason for a *Hindu* Hindu to take the cue and dance to their tune. This is not the field for imitation of the interested Westerner, but imitation and aping of the Western ways of thinking, speaking and acting has taken such a deep root in the Westernised Hindu that he has become a past master in that art and can beat the Westerner on his own soil, both in regard to the outer frame and inner citadel! Ha, Ha! What an unworthy pass have some of mother India's Hindu sons come to, quite unpatriotic, dazzled by the ephemeral glamour of the materialistic West, ignoring the mighty ageless traditions and hereditary tastes and instincts of their own faith and land! May God Eternal of Bharata Varsha give these poor folk right understanding and correct bent ere long, so that they may co-

operate in the mighty work of restoring in all its pristine grandeur and glory the hoary Hindu religion and society—now undertaken by the truly patriotic and faithful and high-souled India's sons, earning the blessings of ancient Rishis and the undying gratitude and appreciation of the posterity.

Swami Vivekananda lays more stress on *faith* born of incessant study of our texts and scriptures and not on the so-called *reasoning* of a man who is foreign to his own literature and religion and who only sees, whenever he does, through biassed foreign renderings and mutilated and distorted translations, in disconnected pieces. Bhagavan Sri Ramakrishna Paramahamsa, the saint of modern times and the Master of eternally glorious Swami Vivekananda himself has condemned the ratiocination tendency. We read in an article on "the Essence of Sri Ramakrishna's teachings":—"Unerring, however, is the emphasis that Sri Ramakrishna lays on *Faith.* The English poet strikes a high key-note of feeling when he says—

"The meanest worm that treads the sod,
In love and worship blends with God."

But Sri Ramakrishna has surpassed him in the following words: "Bhagavan Sri Ramachandra had to bridge the Ocean before he could cross over to Lanka. But Hanuman, the faithful servant, with one jump crossed the Ocean through the firmness of his faith in Rama. Here the servant achieved more than the master simply through *faith.*" Of the other attitudes towards religious problems, viz, controversy and ratiocination, our Master is always suspicious. They lack the power of carrying us into the inner heart of Truth. Equipped with these alone we have to rest content with a shadow which in our self-complacency we regard as the substance. The true mental equipment of a religious thinker should be that of a magnified child who divests himself of all sentiments born of an inflated egoism and who stands on the threshold of Truth, not like a conqueror fired with the resolve to carry its citadel with the might of his intellect and reason, but like a supplicant clothed in the garb of humility and intensest spiritual longing, yet trusting in *faith* as a passport ensuring admission into its innermost sanctuary......... Yet while referring to men who make of religion a field for the exercise of their faculty for ratiocinative controversy, he speaks in a language which borders on irony. Here is a parable of his which will illustrate the truth of my remark. "Two men went into a garden. The worldly wise man, no sooner did he enter the gate than he began to count the number of the mango trees, how many mangoes each tree bore, and what might be the approximate price of the whole orchard. The other went to the owner, made his acquaintance, and quietly going under a tree began to pluck the fruit and eat it with the owner's consent. Now who is wiser of the two? Eat mangoes. It will satisfy your hunger. What is the good of counting the leaves and making vain calculations? The vain man of intellect is uselessly busy finding out the 'why' and 'wherefore' of creation while the humble man of wisdom makes the acquaintance of the Creator and enjoys supreme bliss in this world!" This parable teaches the lesson which exactly most of us want just now and our rationalistic school friends in particular,

Of the value of social institutions and practices of immemorial existence the following words of Herbert Spencer whose authority and soundness of judgment will not be questioned by them and whose views, as a Westerner, are simply oracles to most of us moderns, are noteworthy:—"The value of inherited and theologically enforced code is that it formulates with some approach to truth, the accumulated past human experience. It has not risen rationally but empirically. During past times, mankind have eventually gone right after trying all possible ways of going wrong. The wrong goings have been habitually checked by disaster, pain and death; and right goings have been continued because not thus checked...Hence the code of conduct embodying the discoveries slowly made through a long series of generations has transcendent authority on its side."

Thus it will be clear that 'reasoning' is not safe nor desirable, nay, is even dangerous. The sooner this cult dies, the better. Already a good deal of disservice has been made to the country and huge mischief has been wrought. A number of religious cults and codes, societies and samajams have come into existence like so many mushrooms and fungi and have dismembered and scattered the unified faith of the land! Do all these make for national solidarity and unity—the

standing cry of the modern great men? Jurists and statesmen, Doctors and lawyers. Politicians and journalists may be experts in their business and great in their own way, but their credentials for speaking with any authority on religio-social problems cannot be unqualifiedly accepted. They will do well to realise they incur a grave responsiblity when they lend the weight of their support to perverse views and movements.

J. S. R. SARMA.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The path to Salvation.

(Continued)

Thus, the whole teaching of Swami Vivekananda regarding "Gnanayoga" does not refer to *Gnana* as we understand it. It refers rather to Dharma and its practice with *chitta suddhi*, in order that we may return to Him from whom, according to the Swami, all beings are projected, in whom they all live and to whom they all return. This is pure *Advaita*.

What we learn then from Swami Vivekananda and from the Bhagavat Gita even from the way in which Mr. Ramaswami Sastri understands the Karma, the Bhakti and the Gnanayogas is not that Gnana alone has the power to give *Mukti* to a person, nor even that gnana is more essential or more powerful than Karma and Bhakti in leading a man to mukti. On the other hand the truth is always where we do not see. Mr. Sastri indicates in his exposition an idea which has become rather unpleasantly familiar to us through the Theosophical society, for it has produced the greatest possible mischief in all fields of our activity, religious, social and political, the idea, viz. that one of these *margas* might have been passed over by a person in his previous births and that therefore he may feel himself competent for a so-called higher path in this life. This method of understanding *Purva-Janma-Samskara* appears to me to be the most serious mis-interpretation leading to most mischievous effects. What our *Purva-Janma-Samskara* is we have no means of knowing, unless it be through the Theosophical Diary, in which non-Theosophists are not fortunate enough to obtain an entry against their names. *Purva-janma-Samskara* is no doubt a fundamental conception of *Varna-Asrama-Dharma*, but then that has absolutely nothing to do with our *practical* conduct of life in this world. The *Purva-janma-Samskara* is merely the back-ground for the shape we are going to give to our souls on the canvas of Eternity, while we lead our lives in this *janma*. When we start, with the *Samskaras* of this *janma*, to paint the pictures of our souls on this canvas, we are as ignorant of the nature of the canvas as we are of the colours on our back-ground. That is why Sri Krishna says, "Have Bhakti in me and follow Dharma." By following Dharma, *i.e.*, by doing our *Vaidika-karma* with Bhakti and Gnana as described already, we shall be adding colour after colour to the picture we are painting and in accordance with the colours already existing on the back-ground, our souls will form these colours into distinctive shapes. *The process is unconscious*. We know the colours, we put on the colours, we get the figure. If we have a *Divine eye* or our third eye, which has been unfortunately kept unknown to our material senses, we could see what figure we are forming. As long as we are unable to use our divine eye, owing to the limitation of human life and owing to the lack of *Tapas* in us, we cannot know the nature of the picture we are painting. That is why Sri Krishna says, "If you worship me, thinking of nothing else, I shall take care of you and of your future." *i.e.*, "If you put the colours on the canvas by means of *Samskara* and by your practice of *Dharma*, I shall show you what figure you make in this *janma* and which way points your goal." To express all these briefly, it merely means that, if we perform our *Dharma* as we are told, *reasoning within our bounds* and combining Karma, Bhakti and Gnana in every moment of our life, in the spiritual or in the material world, the figures we make of our souls on the canvas of Eternity will be seen not by us, but by the world in which we live. Ours is the performance of *Dharma* or *Duty* and the world's is the fruit thereof. If we get to a stage when God stands before us as a mirror, we can then see our souls and the figures we have made on the canvas, in the mirror of God. This is what is meant by realisation of God or self-realisation. This is an *unconscious* thing, when that stage is reached the soul and the God are one. So that attainment of god-realisation or self-realisation is only an idea and an ideal to us human beings. Our duty is only to keep that ideal before us, have an artificial mirror of God before us and look at our souls in that mirror by means of *Tapas*, for the performance of which external rules are laid down in the Gita and in all our *Sastras*. The path to salvation, so far as we are concerned, consists in the mere performance of our material duties *and* our *Vaidika Dharma*, to the best of our ability and with perfect honesty and absolute renunciation of desire and leave our *Yoga-Kshema* to Sri Krishna, as he himself says :—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

N. K. VENKATESAN.

[*The reply to this by Mr. K. S. Ramaswamy Sastri will appear in the next issue—Ed.*]

The Tanjore District Varnashrama Dharma Conference.

A valued correspondent writes :—

At the Tanjore District Varnashrama Dharma conference on 9—12—1917 at Tiruturaipoondi Mr. K. S. Ramaswami Sastri, District Munsiff of Srirangam and formerly District Munsiff of Tiruturaipoondi, delivered the Presidential Address on *Our Social Problem and the Bhagavad Gita*. He said that the idea of society as an organism and the idea

of race are the two great truths given to the world by the science of sociology and that they are in perfect harmony with the great immemorial national ideas of India. The continuity and greatness of our civilisation are due to our organismal conception of society and to our loyalty to our racial ideals. The lecturer said, "The vitality of a people depends on the people themselves and races like individuals can allow their lives to be shortened by persons and can commit racial suicide." He said that the word *Dharma* sums up all these ideas and that "the three chief and distinguishing characteristics of Dharma are its being eternal, its being supra-rational, and its determining power over the souls's future." He then proceeded to describe the leading traits of our individual life and our national life. He then dealt in detail with the various criticisms levelled against Varnashrama Dharma and showed how it is not opposed to unity or progress or patriotism or the modern spirit or justice or the legitimate joys of life. He then described the message of Varnashrama Dharma to the world at large, to the social conservative progressivists, to the workers in other fields of national service, to the Brahmins, to the Kshatriyas, to the Vaisyas, to the Sudras, and to the Panchamas of to-day. He said: "This tropical region of the world will never be wanting in populations, only the people without Dharma will not be Hindus any more then the people living in Italy today are Romans. The *Dharma* looks to you for loyalty and devotion, and shall it look in vain?" He then described the futile assaults on Dharma during the last one century. He then proceeded to give a detailed description of his scheme of Shastraic reform of our society. He said further that the regulation of our daily life, social grouping and marital choice and life are of the essence of our life and cannot be neglected or ignored. He said: "India begs—begging is not a shameful thing if we beg a good gift and that from good hands—Dharma as alms at the hands of the graceful and gracious womanhood of India" He pointed out how inter-action, inter-culture, and inter-worship are the only real means of unity and exposed the fiction of inter-dining and inter-marriage being real unifying forces. He then dealt in detail with the merits of the Non-Brahmana and the Panchama movements from the standpoint of Dharma. He then showed how the Bhagavadgita throws a flood of divine radiance upon all phases of our social problem. He pointed out the significance of Arjuna's statement of the social problems and of Sri Krishna's reply to it. He said: "The extinction of families by war and even more than it the extinction of family qualities and graces by forces worse than war—conversion, perversion, indifference, and neglect—involve the past and present and future in irretrievable ruin, and hurl the individual and the society into the perdition of ignorance and impotence." He said that our actions should not be *Anaryajushta*, *asvargya*, and *akirtikara*. He then described the Gita ideal of *svadharma* and the trans-valuation of social values by the transfiguring touch of *Nishkama karma*, *bhakti*, and *jnana*. He said: "The Gita teaches us that the true and final source of our knowledge of right and wrong is the Scripture." He pointed out that the Gita lays uniform emphasis upon the need for the careful and jealous guarding of the purity of our daily life and he stated the essence of the teaching contained in Chapters XVI to XVIII of the Gita. He pointed out further that the Lord has declared that He has *created* the Chaturvarnya and that He is that form of *Kāma* which is not opposed to Dharma. He concluded his discourse by saying: "Remember that for achieving personal salvation, national greatness, and the perfection of purity, piety, prosperity, and power there is no other path but this God-given path of Dharma."

The War aims of the Allies.

In his admirable speech before the Trade Union Delegates at Westminister, the Prime Minister Mr. Lloyd George clearly enunciated the following as the War Aims of the Allies in the present World-Conflict. As a statement of the irreducible minimum required by the Allies it will be welcomed by all right-thinking people.

(1) Complete restoration—political, territorial and economic—of the independence of Belgium and such reparation as can be made for the devastation of its towns and provinces.

(2) The restoration of Serbia and Montenegro and of the occupied parts of France, Italy and Roumania.

(3) The restoration of Alsace-Lorraine.

(4) Independence of Poland (conditional on the reconstitution of Russia.)

(5) Self-government for those of the Austro-Hungarian nationalities which desire it.

(6) Reunion of *Italia Irredenta*.

(7) Satisfaction of the legitimate aspirations of Roumania.

(8) Maintenance of the Turkish Empire in its "homelands," with internationalisation and neutralisation of the Straits.

(9) Recognition of "separate national conditions" for Arabia, Armenia, and Mesopotamia.

(10) "Self-determination," or choice of administration, for the inhabitants of the German colonies.

(11) Reparation for injuries and violations of international law, including outrages at sea.

(12) The establishment of an international organisation as an alternative to war as a means of settling international disputes.

We are glad to learn that Mr. N. Radhakrishna Aiyar of Calcutta has promised a donation of Rs. 2000 towards the funds of the National College, Trichinopoly.

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